

M 1287
ALBUQUERQUE
NOV. 4, 1967

ARCHIVE COPY
Must Remain in
Transcription Room

Sat.
All right Mark. Yes?

So it is understood that all the New Yorker people--New York people--will go to Roman's place and they stay there overnight.

Now from the many tapes and the different discussions that you have had I have a little impression of some of the people and some of the voices. And I have given you some letters, and now we're here. So now lets simply talk about work instead of a general lecture of any kind: practical application of work and what are the difficulties or what is still something we ought to talk about if it is not clear. So, go ahead.

Q: We have a question about the difference in words like awareness, awake, self conscious, conscious. Uh, many of us understand the idea that to observe ourself we first have to wake up and when we wake up, we observe. But that's still not the same as being awake. Would you be able to...to describe what the process is and whether or not these words might just be, uh, well, might be the same thing but using the different words?

Mr. Nyland: I remember you had a discussion of that on one of your tapes recently. And of course it's only a question of defining what words you want to use for a particular process or for a particular state. Self consciousness as being the next level up from the state in which we are now which we call waking sleeping state is in general state that one wants to reach by means of work on oneself. In order to introduce this in the waking sleeping state one goes through a certain, you might call it, a formality of the introduction of something that one tries to define as an objective faculty which when it starts to operate and could operate will then start recording facts about one's personality. This little I, as this objective faculty is called, will only grow when it is fed by the wish to become conscious. The wish to become conscious starts in the

personality, in a particular part of the feeling center which is interested in the possible growth of oneself. And you might say that that kind of a wish has to be as pure as one can make it, of wanting to reach, by means of means of this method a certain state of consciousness...self consciousness. One is involved in the desire to work on oneself and then subsequently, making the effort, and then a result that is being reached, when it refers to the little I, the I now observing in the proper way as far...and I'll explain that a little later, what is meant by that...the little I is then existing and recording. When that particular period lasts for a moment only we consider the little I in a state of awareness. When it lasts for longer than a moment, expanding you might say the moment, and if possible measured by a certain length of time, still it does not apply to the little I but does apply to the personality, we call it the state of awakening. So both awareness and awakening belong to the little I. That what is being observed...ah, I thought you were all here...That what is being observed is the object of observation. That is the personality as we know it and as we live with it every day of our life on earth. That for reasons which are quite obvious that this observation process has to be as simple as possible. And that it involves not only the observing but also an impartiality again on the part of I. And a recording which should be simultaneous which again is only limited to the little I and therefore the object that is being observed should be in as simple a state as possible, and since a relationship is established between the little I and that object which is my body or my personality, that then the personality should be...I call it...simple, and so it should be reduced to the minimum of activity as long as it retains that what has to be observed which is the fact of its existence only. And that for that reason I don't want to start by trying to observe that what is an emotional process when the little I has to be impartial. And I don't want to observe an associative process when the little I has to record simultaneously at the moment when certain things happen or take place with the personality that they are recorded

at that moment by the little I.

Now the terminology as far as self-conscious is concerned, I think it's quite obvious. The next step to the conscious level is cosmic. So it is a change from self to cosmic. My self as it is in self consciousness is a fully developed man. A fully developed man is a man in which the three bodies have been brought to completion and all three are at the Si Do level of that octave. So it means the physical body exists up to Si, that the emotional body exists up to Si, and the intellectual body. In order to make it a little clearer for oneself, one simply assumes that the beginning of I takes place in the intellectual center as it is now, but in a certain part only which is adapted or adaptable to the possibility of being objective. And that in the sense that the little I starts to grow, it grows in accordance with the scale which for the time being one assumes to be the scale of the intellectual body developing. But this is not entirely true because when the intellectual body starts, immediately parallel to that is also the development of the emotional body, and although it may start intellectually by an ABC rule, it starts to flow over as soon as possible with energy to help complete the emotional body which as you know is parallel in the SOL LA SI of the emotional-Headjanian body.

The result of observation as we now talk about it, when the Little I exists, is threefold: the Little I has in it when it is being fed the possibility of developing further up the scale of the Do Re Mi. It simply means that it wants to grow. As long as it is being fed-and again the feeding takes place in the personality only-when it is being fed in that way, the energy which is received then in the form of impressions by the brain through sense organs is not used in the usual way as the brain is now using them but part of the energy goes to help to feed the Little I. Emotionally the process is that it helps the completion of that octave across the Fa bridge because this feeling that orig-

2

inally caused me to have a wish to wake up is now changed in an emotional quality of the possibility of further growth and then uniting or being from there to the possibility of living on a higher level in order to reach self-consciousness. And the third effect of a result of I existing is that the Si De of the physical body is more loosened up and that there is more possibility of getting rid of that what is now bondage of earth, which we call the bondage of the body.

The word self-remembering is a little different because it can be twofold. If I wish to remember myself as far as Work is concerned, and I create the Little I to observe myself, it is obvious that the self then means my personality as it is. And in this particular process there is very little remembering as such because it is really an attribute of self-observation. But I remember that I wish to work. To that extent there is something that takes place in my mind that reminds me that I ought to work and that then as I remember, the creation of Little I, or that I would like to become objective to that what is myself, now means that my self as it is being observed by the Little I, and the self is represented by the totality of my personality which I call my self. That for obvious reasons now that I only observe that what is physical and manifestations of course in order-it is only in order to give the Little I a chance to work to develop better.

There is another interpretation of this self-remembering. And then we write self with a capital S. And it means that I remember, and this time it is my mind, my ordinary mind, that remembers my real Self as it was when I was a child. I do not know very much about the moment of my own birth because at that time one has very little, even potential of what is a possibility of mental functioning or even a feeling center. And it's only after a child is born, that is when its opened its eyes to the rest of the world, and when the umbilical cord is cut and the period of gestation is over that the child starts to breath you might

How long it will take before a growing child develops enough of a mental functioning to help him to get along in the world and to direct his own actions, and how long it will take for a child to develop a feeling center or a feeling quality, and how long it will take before it can actually use the sex organs, ~~the sex organs~~ ~~the sex organs~~ partly as energy, partly as procreative activity, it depends on the child

How long it will take before a growing child develops enough of a mental functioning to help him to get along in the world and to direct his own actions, and how long it will take for a child to develop a feeling center or a feeling quality, and how long it will take before it can actually use the sex organs, ~~the sex organs~~ ~~the sex organs~~ partly as energy, partly as procreative activity, it depends on the child

But as an average, that is all that ordinary man has and although we now call it this big word so la si, in reality the so and the si and the la are very little developed. The only thing that does develop up to a certain point which is necessary for the further precreation or the maintenance of the generation or really the next generation for the human being, is the sex organs. The different kinds of foods that are taken in during that process of living, simply feed the different senses of the child. And it is really interesting that the development of the child starts to depend more and more on the so la si. But this so la si, in the sense now Gurdjieff, has a direct relationship to the beginning of another octave which has started with the air coming in and in feeding the physical enter, starts a development of its own as a do re mi. And that this do re mi, which being parallel to the so la si of the first octave, starts to affect the functioning of that what is intellectual and emotional in the child. And that sometimes, because of certain circumstances, this particular do re mi part, it is called man number 4, develops to a very great extent. And we know that in certain children even already at an early age there is a desire that they want to find out why they are there and what are the possibilities for their continuation of growth.

As soon as the child starts to become interested in questions of that type, and has seen that perhaps that what he is acquainted with in ordinary life and what he sees is the earth, that kind of a child is really more and more adapted to the possibility of work. And it is in that particular period up to the age when they are 18 or 20, and when there is no energy necessary any more for the growth of the physical body, that when most of it has been accomplished you might say, when sex also has been attended to, that then this development of a consciousness--that is, a mental functioning, and we call it consciousness for ordinary man--or a functioning of a feeling kind goes over into a more pure thinking about the possibility of further growth, and that then there is already in man

certain feelings which I called emotions. I call emotions that what has to do with the possibility of man being...becoming more than what he is now. And feeling only applies to that what is the functioning in a certain vibration rate necessary for living on earth.

In exactly the same way, his consciousness that is his present mental functioning starts to become also twofold: the thoughts that man will have regarding his life as it is and not wanting to assume that that is all there is to it, forms in man a certain thought process which has to do with the continuation of life after death or a relation of a man regarding forces that are higher than he is. This goes over from this man number 4 into the beginning of a man number 6 and it then starts to affect the do which usually is only necessary for the intellectual functioning on earth, into dividing into that do that is struck at the beginning of an intellectual body a twofoldness: one part of the intellectual functionings are sufficient for the maintenance of a man on earth and for whatever may be developed a little bit further in his brain in order to adapt himself to the conditions of earth; and the other side is a definite realization of something else existing which something he cannot see but in which he starts to have belief. And Gurdjieff call that, he receives then the Lights of Karatas and he means by Karatas the possibility of reaching a state of more perfect conditions. And also of further growth and a fulfillment of that what is now potential in him.

Now when I say self remembering, I remember how the child when it starts to grow and becomes interested in life is at that period unspoiled. And it is only...and sometimes very soon...that that what is the child growing out now becoming exposed to all kinds of influences from the outside and predominantly from the outside and being fed very little for the possibility of what I call a man number 4 will gradually disappear, or in it will disappear that what is the real self. It will

return more and more to the center of its own. It becomes a little bit essential but at times it is already covered up by the layers of the personality. And we call this sometimes acquired characteristics which sometimes go over into habitual ways of living, habitual ways of thinking or feeling, or even physically expressing oneself. At what particular age that takes place there is no definite line when it does take place. It goes over into it gradually because the little piece of paper that the child may represent and be a blank starts to be written on very soon by stupid parents a little sooner than by those who have a little bit more sense; but usually it is not the parents, it is the contact of other well meaning people: the friends and also other kinds of children which play with them.

How far this goes and to what extent a child has, when he grows up later, actually a recollection of a certain form of existence and perhaps that in his consciousness certain facts and impressions were given which are retained in his memory..also that depends on the kind of a child it is. It depends in many ways on the kind and the type of the child when it was born or when it was conceived and under what particular influences it then happened to live. And of course, up to the moment of birth there are two influences: one is the biological one from the father and mother; and from the whole strain which is represented by father and mother; and the second, of course, is the astrological conditions at the moment of either conception or birth--they are related to each other. From there on the third influence starts to be effective and it is simply the sociological conditions which again are influenced by astrological conditions as society or industry or civilization or culture will affect a person or a child. But that what is retained and taken in by the child will of course depend on how they are astrologically configured. In a general way these are the facts. But that is only the self with a small "s". The real Self is the representation of God in a child. It is really his life. At the moment of conception certain forms of life go over and become a unity and then are, in that form, gradually poured into something that afterwards becomes the human body. And the remnant

of that what is life now separated from the total flow of life--because, you see, life exists everywhere, and life is eternal, and we deal on earth only with life as it is poured into a certain form, not only that you cannot conceive of what it is to have life as infinity, but we have to have a form in which we can recognize existence of life. Nevertheless, life, as it is in all man is in principle infinity and belongs as such to God because we consider Him infinity. And it is that what causes a man sometimes to become interested in the possibility of further growing is the realization on the part of such a man that he is bound on earth by the form into which he was poured. And that the best part of himself, if we now simply call it Magnetic Center, the magnetism of it expresses itself in the wish to be attracted to the totality of all life. So that from that time on when the child becomes more or less conscious about the possibilities of life he will feel also more and more that he is bound. And this logically goes now into what I'll call Man Number 4 and that what is the beginning of Man Number 6.

The fundamental possibilities of Man Number 4 and 6--6 is the very beginning--is simply that they are not satisfied with conditions as man has become and that their task is to undo all the damage that has been done to the form in which life was poured. And that, in the first place, the necessity of freeing oneself from bondage of the earth becomes of paramount value.

The memory of the child goes back to perhaps when it is two or three years old. There are some statements every once in a while made about the period between when a child is born and before it starts to have memories. And that that what that period what cannot be in memory nevertheless existed was a very fortunate period for a child because the ordinary functions of intellect and of feeling were not as yet in activity. And because of that the child existed for whatever it was and although it has no memory, nevertheless something must be positive during that period because it had its eyes open and all the sense organs were

more or less functioning. And that the quantity or the kind of material, that is, the quality of that what was received is of a different nature and fed during that time magnetic center. It is an interesting kind of viewpoint. And to what extent it is true, one really cannot judge about it because there are no facts available about such a period because the memory does not go that far back. At the same time, as far as the outside manifestations of the child are concerned, they are noticed and they can be studied. And there is a very definite moment in the life of a child when it doesn't look at itself as an object the same way as someone else would look at it. As long as it uses its own name to identify itself it has no identification with itself. As soon as it starts to say "I" and changes the name "Willy or "Frank" or whatever it may be, to "I" want this", that is the moment of damage. At that point it goes over into the domain of further coupling up processes. It does not coincide, necessarily with the moment of recollecting it. I think it is...it takes place earlier than that. But it is an indication of that almost "tender" period, before the child would have later on memories and after it has been born, that then the period of studying it--of seeing what it is surrounded by--and the extreme necessity during that period to shield it from all kinds of influences that may be deleterious.

About that particular question very little is really known and it is much more worthwhile to see what are purity of thoughts and purity of feelings which of course will affect the child. And in particular that all the different influences from the outside world you might say should be screened very very carefully. Of course it is not done. And in most households or families nobody knows anything about it except let the child grow up. And they don't know anything about creating conditions. And it is really very strange because during the period of gestation it is of course obvious that the condition of the mother has a great deal to do as a prenatal influence. And that as soon as the child is born all we do is to feed it and to take care of it of course when it cries. And we hope that

then something will take place naturally. And of course it does take place naturally. But we do not create the conditions in nature that we know which are conducive for the proper development of a child's essence. I call it essence because that what is magnetic center does not become known in the manifestations of a man. It is there but when he wishes to self remember he tries in his ordinary mind to remember what it was--how he used to be as a child. And as I say that memory doesn't go down far enough and it has to end up by remembrance of a self as a child in an unspoiled condition in which it was not affected as yet by the outside world by giving it certain forms or names of that what it receives as impressions. The purer that can be in one's thought afterwards about what one's self must have been, the better it will be for this process of self remembering. The closer it will come to the contact of what one understands by God as Infinity or God as His Endlessness or Father or Omnipresence. All terminology of that kind--all of that--belongs to the real self remembering process. And that therefore the only process that really or the only name that should be used and that we should actually remember is the word self remembering in that sense.

Self observation of course is an obvious term. To be present to one's self also means that that what I am as a personality, something else has to be present to be with me while I am. To what extent that is clear that that what I am is now in the presence of something what is also me. That what becomes me in that sense has to be as pure as it can be and should be described as the beginning of the little I. But when I say I wish to be present to myself, I don't define it--I feel it. And this kind of feeling is of course very difficult to change over into a real emotional quality of becoming impartial to myself. Particularly since it is in the realm of feeling. And that therefore the concept "to be present to myself" is a very difficult one because it becomes immediately spoiled by the thought--which is my memory--that I remember in the ordinary sense that that what I am now present to I have seen or I have been, you might say, in contact with before. And that therefore the statement "to be present to myself" in itself cannot be pure enough without this because it is mixed with the thought

about myself. At the same time, this is the basis of an intuitive or an emotional approach to work. And it can only be used when a person already knows that impartiality should be there. And let alone the question of simultaneity because feelingly I do not know what a moment is. I only know it to be but I don't know how to describe it. Therefore I cannot introduce moments unless in my intellectual process I have learned to distinguish to understand the distinction--between a moment and a point. And again this is very difficult intellectually. And therefore I don't want to talk too much about it because it means one keeps on thinking and thinking, and then in that particular thinking process, although it is very interesting--and just try to imagine what it is to live without dimensions and actually to experience an infinity. These are the concepts that we in our ordinary state of mind are absolutely incapable of conceiving. And that only in a state of being awake it is possible that one gradually gets a certain insight of that kind.

Now, in a general way, it doesn't matter what you want to call it, provided you call it that what is really represented by what Gurdjieff calls such and such. That even if at times Gurdjieff's All and Everything differs from what Ouspensky says, I prefer, and naturally I will use, what Gurdjieff says. Ouspensky sometimes interprets certain things--and all the rest of them by the way, all interpret, they all find their own nice little words to try to explain this or that--and sometimes they violate the concepts. Gurdjieff talks about observation when he describes the telescope on Mars. And the interesting part of that is that he observes the earth. The earth is the human body--physical. And it is the earth that we are concerned with because it is the bondage of the earth that prevents one from maintaining the existence of the little I. It is constantly that the earth, our body, that requires energy. And that our body continues to exist in its ordinary, unconscious state. And when it has all kinds of ways

of how to behave, habitually or not, feelingly in certain ways in accordance with clichés; and intellectually of course in accordance with that what I associate with and what is, that is, whatever is memory, whatever is anticipation. But never, out of all this personality affair, nothing really comes to be foreground that could be considered work. And that for that reason that what is necessary for Beelzebub to look at--that is whatever the consciousness is of me--trying to become aware of that what I am as earth. The question always is: what is this earth? What is this body? Because the earth has many manifestations and it is different at different places. It is sometimes extremely fertile. And sometimes it is barren. How does Mother Earth--if that is the earth--tell us that something has to be done with this earth? You can say sometimes that the majesty of the earth--the beauty, mountains, all the different things that we see and that affect us emotionally are to some extent a means of reminding one. When we take a trip across country--what really takes place is to get impressions of the earth and that Mother Nature has something to say which of course we don't listen to because we think that we are the ones who take in Mother Nature and we believe that we as humanity own the earth. And that we have no further responsibility than if we want to just cut a couple of roads straight through, and forget about how it looks. And that if we want to mine and extract from the earth all kinds of ores in order to use them for industrial purposes. Whatever it is that you call progress, we don't consider Mother Earth as having any right. And only up to a certain point when Mother Earth gets sick and tired of it it explodes, or it falls or it creates a cataclysm in order to bring mankind to its senses. What extent it is a result of an equilibrium which is disturbed and now has to be restored. And then one could look really at the influences of that what is now taking place and that that what is taking place is a result of what man wants to do in misusing and not wanting to hear what Mother Nature has to say. One has to listen very

well. It is not only for one's enjoyment that the mountains are here. There are certain states on earth--certain sections which are barren as far as we can see because we don't like them perhaps but only to a limited extent--and in it are contained elements which are of tremendous value for man. Gold and silver for instance, but also other kinds of precious metals including pitch blend of radium. What does that have to tell us? It emanates. What does it mean? It gives off a certain quantity of material which can become noted by mankind. And when it is noted--and particularly (?) radium is one of the most illustrative ones--it goes over into helium. What is helium? It is one of the inert gases which starts to indicate the possibility of other gases of the same kind like krypton or neon and so forth which from a chemical standpoint are related and which exactly comprise those elements which are not useful on earth. This is the way Mother Nature tries to tell us that something else is involved. That we can mine for gold and silver when it is being used for a good purpose. But when the desire comes to contain gold and to use it as money and then starts to value it in accordance with that as if it is simply an object of wanting to be possessed instead of just remaining a medium of exchange.

You see we're on the wrong road with many of these things. We think that they exist for us whereas they exist in order to tell us: Wake up! When one flies and you're above the earth and you consider the earth as it is, whatever you can see of it, whatever you can imagine, you get a feeling of being away, objectively, from your body. And in reality what work should produce in man is that he is as if flying away from himself in order to see all the majestic forms of his body. That what is represented in all the manifestations of his body. That what he can see what is good and what is not good. That what is useful and not useful. That what is right, that in accordance with him, points to the possibility of further

development; and that what is wrong, that is, that what prevents him. That his body also is telling him, at certain times, what ought to be done with it and that man should listen to it and should have an objective viewpoint by being away from earth in order to see it as if at such a time he has already wings which then of course we use on airplanes at the present time. In reality, Keesdjanian body has wings. And when it is sufficiently developed it gets away from earth and it looks then at earth, at the body. We know these cases, we know them from spiritualism. We know them from extra-sensory perception, from all kinds of research that at the present time is being done in that sense of carrying on to find out what is a spirit or the mediumship of telepathy, things of that kind which are quite definitely another kind of a world. But it really means that (___?) can exist when it comes within the atmosphere of the earth but when it enters it is not visible. The emotional body is not visible in its higher development. It never really was when only as an effect on the physical body. But when it becomes separated from the physical body it is on its own as emotional vibration. And the means by which we now consider feelings to exist cannot be used anymore for that purpose because there is no typical expression of it. When I am away from the earth and flying it is as if then at such a time Keesdjanian body where I start to live—and which it helps in order to find a proper place in my Keesdjanian body where I should be—my intellect becomes the guide in order to tell me what I should become emotionally. But that then this process of constantly observing the body will enable me to see what is the value of the body, and in particular, where is it bound? And where it is telling me what ought to be done with it? Where does actually my physical body start to cry out because it knows it is bound by something and it doesn't want it. When I actually can, from the Keesdjanian level, look at the earth, my body, then by means of consciousness that what can reach the earth can penetrate not only the surface

and the periphery, but actually could make---out of that what is now the covering--
a transparency of something that could be penetrated by certain forms of rays of
a certain kind consciously tinted and conscientiously maintained. Then one can
reach one's essence. That is really where Keadjan belongs, and if you are more
intense (___?___), one can reach magnetic center. This has to be a conscious
effort on the part of man. The higher he flies the more he sees the panorama
of himself, the more the necessity will be for man to return to earth.

God smiles at persons who work. ~~xxxxxxx~~ He does not know who. He doesn't
care about anyone who does not work. I call it the definition of God simply. Be-
cause why should he bother with the ordinary stuff that is maintained on earth
itself? God is interested not in the maintenance of earth as it is, He is in-
terested in the growth of earth, to become what it should become as a planet. That
what is in man as magnetic center is interested in possible development of that
what is in him and the changeover of his consciousness as it is in ordinary life
to a consciousness in the terminology of Gurdjieff.

So the process now that I say "I wish to create a condition in which the little
I can observe me" comes really from the fact that magnetic center knows and re-
members...remembers itself--how it was free before it was born in this body. So
don't make a mistake about it. That what takes place in procreation is, at that
time, free. You must understand that quite well. Because it is not any longer a
part of male or female. It is attracted to each other and the conditions are
made such that it will make a man. But it is free to be discharged in the world.
And it is as Christ. And then that what is represented by sperm or even simply
leaves ~~as~~ that what is the form in which it was contained, and life is united with
the totality of all life. The fact of its being born, the fact of a human being,
simply means that life is again contained within a form. And almost from the
moment of conception on--and in particular when life realizes that it is again

being born in a human being—it starts to rebel. One doesn't know it's rebellion because one is not sufficiently conscious of it. And as soon as consciousness starts to function even on a lower plane of ordinary mental activity that what is already covering one's essence and magnetic center is already so opaque that nothing will penetrate it any longer. And the voice is completely stilled, although there is a voice of life.

There are sections on earth where it is possible to hear such a condition. There are states in man in which it is possible that the soul, the beginning of it, is reached. There are moments of experiences in which all ideas of existence disappear. Every idea that is taking a form as I now know as manifestation. That man at such a time--and it is a condition which does not happen too often--many times happens accidentally--it is exactly that what gives man the idea that he ought to be able to do something about his life. And that when he has experienced this taste of being reminded of what he really is--essentially essence--that then in him a wish is born to free himself. I say these moments are not often. When they do happen they are extremely precious, and they are such in man that he cannot even find words for them. And at most he can relate it to himself that he knows it was there, and then it left.

The wish for magnetic center, as a result of the magnetic attraction towards that what is His Endlessness, becomes known in a certain form of conscience in man in realizing that the world is more than that what he happens to see. And that the continuation of such thoughts and feelings will produce in him, ultimately, a wish to set what is now bound, free. So that, you might say, it can be on its own. This is a form of creation of man. This is a form, for him, of the continuation of himself independently of anyone else. And only be dependent on that what calls him, that is his God.

This possible development of man, if he could actually understand it, will free a man from earth. It will free him from all the conditions of his body. The requirements that he has to start with is the maintenance of his body, so that it will not take up too much energy. That at least sufficient will be left for having a wish to grow. And that in that sense we are such stupid people that we don't even realize that the amount of work that we want to do, as represented by the wish we have, is completely dependent on how much energy we spend for other purposes. And we are such idiots that we think that we can maintain the two things together and go on and carry business on in the same way as usual. In order to find energy in the beginning, one has to reduce one's activity to the smallest, simplest form possible. So that it only requires the maintenance problem and the execution of activities which are absolutely required of a person, because of other obligations they have taken on for themselves, that then, during a certain period, there is the possibility that enough energy is available for the wish to work.. But otherwise there is not enough wish, and the result as we all know, is that whenever I say I want to work, that it only lasts for a moment. And that after a little while comes back again. And sometimes maybe I am ashamed that it has left me. At the same time it must come back because this cry for wanting to be set free constantly remains. And only at times of simplicity in my ordinary life that I can hear it.

How will I go about it? To reduce that what is ordinary life to its minimum is extremely difficult, because I have obligations to fulfill regarding living and maintaining ourselves and getting enough money. At the same time we do not as yet judge about our body in its manifestations as if we take a trip across the country. Then we learn that there are different ways for earth to be here. Different ways of earth to live. And that our body also could understand, if we had a little more of an objective viewpoint, that certain things of our life as we

now habitually are living it can actually be changed for the sake of getting a chance to save in energy or to applying the energy that we do have in a more efficient way. One says, of course, yes I know. I use up a great deal of energy, or I run around like a chicken without a head. Or I shouldn't have such a tense expression on my face. And all of that is true, and it doesn't help you unless you start doing something about it. And the doing means I select out of my day the moment or the time that I know that I might be a success if I then want to convert my wish to be awake—or at least a wish to be aware—from the ordinary energies which otherwise will go into all kinds of directions, that now I wish to grow up. And I say to myself: That what is needed for me is just to have a body in which this wish exists.

So I reduce my activity at certain times during the day. It won't kill me if I let go of things that I am used to/ I can live in a bare room if I want to. I don't have to have a wall to wall carpet. I don't always have to have a new tie every day. I don't want to have ten pairs of shoes in the closet. And I mean this allegorically. I don't mean shoes. And the wall to wall carpet is not a carpet. It is that what we think we require in order to continue to live--the friends we need, and a few books here and there--and the simplicity of life we pass by because we are so used to have to spend it on this and that and you say to satisfy or I cannot live without it, or I have such ambitions and I have to fulfill it because I feel that I have something to give to the rest of the world, or I have to create, or I have to do this and that for my fellow man, and I have to love them and I have to go over and see them, and I will spend the time and, perhaps incidentally, I will get a few things from them so that I can use it. And again and again this question: for what will you use it? These are crumbs that fall off the table. The idea table of Gurdjieff, the little crumbs that we pick up and that every once and a while we eat. And we think it is food. The real

reason for wanting to live is to find out what is the purpose of Gurdjieff? ~~But~~
~~wanting to live is to find out what is the purpose of Gurdjieff?~~ living and having lived. And even if you believe
that he persists in living and telling. And now is, if you wish to have a
further desire to free yourself from the bondage. This has to be understood
that one has to be quite honest about it. It is now just a picnic. Work means
I put my life in the scales. And it either goes down or it goes up. I must know
how to put in equilibrium weight on the other side in order to have an exact
measure of what my life is worth. And I only will find it when I start to reduce
it to the minimum if I possibly can at certain times for half an hour. Maybe for
one day, a day of austerity, in which I do not wish to answer a telephone. I
want to withdraw from the world because I don't want to be affected by it all the
time. I want to be by myself. I want to do this or that that is absolutely nec-
essary for me to do. And for the rest, I don't want to. Then only I will make
attempts time and time again in simple activities to do work on myself. But you
don't do it enough. And, you might say, meetings will not help you enough. Unless
you come to the meeting with that kind of an intention that you want to derive
from it food for the whole week. And that you listen to yourself as you are home.
And then you can be quiet in the inner inner chamber of yourself. That you sit
there quietly and listen and ask God what will you tell me? How can you tell me
what to do about my life? What will I do under the conditions in which I now
live? And I don't want to live because something or other--I cannot understand
why I should even want to maintain myself. What is it that bothers me in life that
sometimes an over amount of the necessity of having to do this and that and so
forth. And I don't know what to do because I cannot choose. I don't even
know what is of value one way or another. It may be the opposite of not having
a desire to live at all. And both are wrong. Because there is something that is
the responsibility of the maintenance of oneself. If I pray to God, then that
what is God within me that requires that kind of a responsibility of maintaining

that. And when I wake up, I maintain it. Because at such a time that what is IS. And I make it BE for whatever it is. Not under the influence of anything that is an ordinary manifestation. I bring at such a time that what is inside of me to the outside world. And I make contact with that what is created by me as a little I. And (as a year?) this is what you are trying to work for. This is what you want to set free out of the prison of myself. This is the impetus that you should have, Little I, to know that you are not working foolishly. But that you actually are working for me—for my life. Because what otherwise would I do with this what I now call "my lovely little philosophy", and a little art, and a little science, and a little this and that, that always will crowd in on me because I think that it has to be done, and my plans and my darling little people that I cannot forget. Stand on your own feet for a little while. And dare to say this to yourself, that "Here I am, what will I do?" So I ask God to help, because I say, "He will know more than I do."

This is your group! This is your wish to want to work! This is the sanctity of it. This is how you have to approach Gurdjieff. It is not that he was a fool. He cannot be thrown into the fire. Either you take it and you take it the way it ought to be taken by you. And by working. That is, to extract from it whatever he put into it. An impartial criticism of the life of man. An observation by means of a telescope. A declasseur, which comes down to earth once in a while, to check up what is the condition of your body. How much you are talk talk about it instead of doing. What is it you do with your body? The four, or the five rules of objective morality, starting with the health of your body, the physical body; to maintain it. And to do it in the simplest way. Not too much and not too little. This is meant by lean health.

So, here we are. And here we come once in a while. And I sit with you and we talk about work, about self-remembering. And don't lose too many words about the terminology. It's interesting to know a little bit about it here and there. It will be satisfactory. And at the time---you must be quite sure about that---at the time when you need a little bit more such theoretical knowledge, it will be given to you. Don't worry. You will find a way. Because if you really need it in order to support that what is your theory at the present time, and that what perhaps is not so easy to understand, when you talk a little bit about such concepts I don't want to forget, or that really you try to put in words an experience of that kind of oneness when you reach something in you which is

outside of your world of words, outside of your vocabulary. Thank God you cannot find the words for it, so you cannot theorize. In that moment in which there is that kind of silence in you, at such a time you will remember I wish to work. I must! Because look at my life. It is spent and spent, day after day. Hour after hour goes by in an unconscious state and I presume--I presume myself that I know. I assume that I know already enough. I think that I work when I don't. And I go over from this thought into what I call reality of nothingness.

Awareness when one actually works, I know, because of the taste of the contact of being awake. I know that an "I" of some kind is opened up. And I work at such a time in a different kind of a world. And this is what I wish, when I want to understand. And I go up in an airplane and I look at my body. This is what an interest is. So that then when I see that there is something wrong--when I notice that I spend too much time in this and that, fussing around, and simply considering that and the other points and so forth, and not being able to write a book because I have no pencil as yet--that then there is something quite fundamentally wrong with me, because I know that what I have to do and all I have to do is to consider the moment when I happen to think about work or the moment--an opportunity to write up to myself in a book and let it be a record. But at the moment when you sit in the meeting you talk and you talk and you hear your voice and there you are, and what you hear yourself talking, this body, as if something is present to you then and notices that and the circumstances you make. That something the world has to be like before you can do this or that. And that you hope that you will meet so and so because...and then when that happens you are in exactly the same condition because the wish to work comes from the realization of what you are. And to the extent that you know you are not complete--to the extent that Gurdjieff would say, that you know you are a slug--to that extent you are an unconscious being. You are just about fit for earth. That's all you are fit for. That's all all of us are fit for: to live our life--little life--here. And I'm not minimizing it at all. When (___?___) to the earth it is marvellous and wonderful. We can even make trips from the East Coast to the west and back again. And even fit cars, at times, when it is necessary. And here and there we can have camps. I am not neglecting. The offering of opportunity, this we must be.

What is this trip? A living in a spiritual world. Not just to look where you go--to any place each day. Where are you while you are going? Where

do you live at such a time? In the beginning of a Kesdjanian body? Spiritually? A little level? A little higher than just the ordinary wheels of the car? As if you are already flying a little bit? As if there is something of an accent that you have transplanted from your physical behavior into that which you are considering--in which you are busy as you talk in the car and as you look around and you are affected by Mother Nature and all its beauty. And that which you then wish: not talk talk talk. To be real. And to use all of this what is opportunity for yourself to be reminded of something. Why in God's name do I take this trip? Why should I even wish to get away from New York or San Francisco or somewhere to see people--to satisfy what again? A little curiosity? Or to be ((___?___)) to say ((___?___)). And to spend a little money. What for? I want to then turn it into that what you should consider the key to opening your heart. It is a key that is not made of the ordinary affairs of life. And it is a lock that belongs to your consciousness. The key is from your heart--from that level. And it will only fit when the consciousness is in agreement with your conscience. Only then can you open the door. And then you can let in a little air. A special kind of air. (_______?_______). And then can be digested by you. Because your heart is functioning. And not your ordinary solar plexus.

Much of that what we think and feel and that we believe is necessary for this life is just a little bit of solar plexus. And a little bit of procreation. And a little bit of giving in to the habits of the body. All of that that I consider so God damned important; that I have to settle then first, before I can think of God. When I think of God, I think of myself. I think of that what is buried, or that what is a treasure. And that what ought to come to the foreground, because that's the only kind of thing that is alive. I think of heaven, wanting then to bring it down to earth. Or the heaven within me, so that I know it is there. With this I will solve all the problems of this world. "Seek ye the kingdom. The kingdom of God. The kingdom of heaven first" All the little different impressions that you now receive will then go to the proper place. And all the little manifestations we now attach such a terrible value to, and without which you practically cannot live, and that you cannot act and work simply because you have not solved a little bit of something of this and that kind, because you don't know what to do. Wake up first! Then you will know. It is the only answer. There is no other answer. It is a consideration of all the conditions in which one is trying to understand oneself, ~~and~~ and that is quite right for this time being. However

you are astrologically. Whatever your type is. Whatever you are psychologically. Whatever it is with the law of gravity and your physical body. And what drags you as far as your psychology is concerned. All the different habitual forms of the way you think. The way you have been educated. The way you are affected by your father and mother. And all the complexes that one may have. All of that. Put it in a big dish and stir it up and you say "That's me, this mishmash". And then out of that you take a little drop and you put that on a crystal and let it crystalize out. And then you look at it. And then you judge by it, as if you dry tea leaves and you read the future. Call yourself to do that with your life. This is the function of your "I". Know what can be for you available so that objectively you look at your self. You say "This is me and I take it because I am not complaining and I am no longer rebelling against the conditions under which I happen to live because that is the way I happen to live and I accept it regardless of whatever it is that caused it". This is the idea of "as-iffness". This is the idea of "as-iffness". This is the idea of impartiality. To take whatever I see for what it is. I take. I take. Because I don't want to wish it to be different.

This is the first thing you have to learn: to accept yourself for whatever you are. And then to work with that and again by waking up at times when you can. Don't be foolish. Don't do it or try to separate your little I at the time when you are so involved. You cannot do it. You can do a lot of level things during that time, and have an idea that you are already approaching objective reason. And you won't, out of subjective state never anything objective is produced. Never anything will be born unless there is a moment in which there is a gestation as a result of a conception. The concept is important for one because it is dependent on freedom. And that what is freedom I know only because I know what it is to be bound. And that what is introduced into man, as the difference between one generation and another, as the difference between birth and that what was before. Is something that is again later on the difference between that what is life and that what is death. The introduction of something different between physical sleep and waking up. Of receiving at such a time impressions from the outside which I don't receive in the same way as long as I am physically asleep. The introduction of this concept of wishing to be free is the quantum of psychology is the configuration of one's soul.

If one only can see that that is necessary to introduce into the thinking process so that the thought disappears and in its place comes awareness. ~~th~~ That the mental functioning continues as mental functioning--but this time in an objective sense--and no longer subjective. And that that is the light that I receive.

And a parallel to that: the development of conscience. By means of what? How is conscience developed? By the result of this intellectual process of that what is now functioning in the mind in a little part of it which is still fertile soil, in which objectivity can start to fly, in which it can be satisfied every once in a while. And where it is not too much affected by the surrounding. And then gradually after some time the surrounding is really quite happy to have a new neighbor. Because a new neighbor can tell them what the reality is. And they themselves--this mind, this ordinary beautiful lovely so called brilliant mind doesn't know what is the reality.

Objectivity will then start. You see you understand now, Schopenhauer goes down to earth. It returns in different descents: it is the revenge of that that is the little I in your brain now, attracting at a certain time the conditions in which that brain happens to be, as represented by (___?) or enchantment or India or America--whatever it is that you want to get rid of. And then the little I goes out into the functioning of your mind and discovers that certain things have to be changed, or that the conditions is not any longer tolerable. This process can go on and in that the little I creates the possibility of something that is food--not only for the little part of the mental functioning--but it creates the possibility of further growth. As if, then, it has love for its own body which will start to make the formation of the body--like a body--also functioning--not only by the form of understanding, but gradually creating an emotional state in one's heart. At such a time, the Hamblezoin, it is the blood of the Keshajanian body, which starts to flow over in the ordinary physical body, relating to that what is now consciousness becoming conscience. It has to pass through the little passageway of your neck, that has to be kept flexible at all times. And human beings always are stiff in the shoulders because they don't know what to do about it and as a result they clog up the possibilities of a channel for the Hamblezoin to go to their heart and become the conscience of their own. For that reason I say there has to be a (___?) between conscience and consciousness. When man wishes and changes his

world--his wish into his world then he becomes a man. Then he seeks the Kingdom of God, then he is confronted without problems of life and he is reminded that there is only one way out and it is no use staring himself blind on all the conditions which have been and are now past and the things that he might expect in the future. There is one thing he believes in: that a miracle will happen.

You see, when a man has been touched in his soul, something starts to (___?___) him. He remembers it. He cannot let loose. He cannot let go of what has taken place. He remembers it. He wishes--because it has meant something to him and with that he hopes that it might again appear. He doesn't know how. He is completely at a loss how to produce it. And only he knows that he has to prepare himself.

The foolish and the wise virgins did not know when the bridegroom was coming but what was required was to keep the lamps burning. So that at the proper time--some time-- the miracle reappears. The bridegroom would come all of a sudden somewhere and there they were, with their lamps burning. And he took them with him.

One goes for this kind of a miracle. (interference in tape)...such a time, that one has prevented one from seeing it has dropped away. It is as if there were eyelids which were kept down heavily, heavily laden with sleep, all of a sudden, having had the satisfaction of having lived sufficiently in sleep, and having formed in the body enough possibilities for the maintenance of this body for its day again after a night's rest. That one believes that in a state of waking consciousness there is a point in which there is enough--more than enough--that one has spent as much energy to maintain oneself with all the different manifestations of culture--there has to come a point that one is free to want to leave. That one is free. That one would leave if one had a ship to go by--to go with-- to go over into--to live in there--to build it, because the flood would come--would destroy--would eliminate all the things of earth. Would eliminate all of me. All my beautiful manifestations of myself. All my lively little thoughts, and all my so-called marvellous feelings.

Where will I go? Because this is the point, when that happens, where will I go when I know there is nothing, or so little that I cannot even rely on it. You see, I work like hell then, in order to gain Paradise.

I have said it before: During that time I must go through Purgatory. I do not know any other way. Because how will I lose myself in order to find myself? How can I take all my manifestations in the proper light? How can I look at them as something existing, and knowing how they bind me and that I wish to be free from them? How can--how else can I introduce this what I call now the quantum of limiting for myself in that what it is in all the different layers around the nucleus of myself? The layers of myself with this so called opaque form of culture prevents me. They are separated; they can be peeled off, one after the other. They are not attached to each other. They are free, like an onion that you can peel. It will come loose. It is not sticking together. It will be loose--an artichoke...until finally a little further its there, that's you. It is really you and that what is not you, is your magnetic center. That is God within you.

Work will give you this. Work you will...you will have to go through. Work is necessary. Nothing else will do. You can try. You don't take my word. It doesn't matter. You can try time and time again not to work, or to do something else, or to go--I have said it so often--to go in any other kind of a direction that you wish. You have freedom to go. You have freedom to become a Zen Buddhist. You have all the freedom in the world to become interested in Sufi, or in any other kind of religion that you happen to know you are familiar with and that appeals to you more. And my advice is always: Go! Go! Maybe, someday, you will come back. Maybe, someday, you will come back and you will be too old. Maybe things will happen in the meantime that will prevent you. Maybe at such a time you will remember that in the time, there was a possibility and an opportunity. You had a chance. And then for some reason or other you wanted to go somewhere else in whatever direction it was. But that was not for you at that time. Oh no! You knew much much better. You know that there was another way besides Gurdjieff, or besides objectivity, or even besides esoteric knowledge. And of course you want there be-

cause that was your way, and you held on to your way, and the meantime, the bridegroom came, and he disappeared, and the door to that, maybe, will never be opened again.

This is the fire you play with. This is the chance you take. And it is not that I, like Cassandra, predict all kinds of dire events that will happen to you. You can find out for yourself if you have your eyes open, you are not too foolish. You also will know when you are on the wrong end of the road. You know when you are on a detour, because things are not as usual. If you want to fall asleep, fall asleep. Go ahead! If necessary take a couple of drugs with you. Have a tranquilizer. Make it easy. Do it well. (___?___) a tub for yourself. Drown. Why not? Eat! Eat! Get overfed so that you will naturally fall asleep.

Theoretical knowledge is like that. You feed your brain. You put in data, data, data. You think it is necessary. You don't clean up all the rubbish. You let it be there. Your skull can contain so much, then, of course, it refuses. Sometimes it throws up, and all the time you think that you have something, and what do you have? Nothing. Have you substance to be able to keep to yourself when someone hits you in the face? When someone tells you they hurt you? Someone says I despise you? Your theoretical knowledge won't help you then. You curse, and your curse come from your feeling. And then all your theoretical knowledge has absolutely no meaning. And there is no logic to your anger. Whatever you wish to hate, whatever you want to make, whatever it is that you think was the cause of your state at the present time, please forget it. That belongs to the past. What you are now, that is your work field, your present laboratory. Forget about all the other things. You are now what you are, with everything that is contained...that is contained within you. All the things, vices and virtues, and you accept them as they are. With

all your abilities, with all your talents that you have buried, with all the things you didn't do--all of that you accept. "Here I am, My Lord. What is it you wish me to do?" And God says simply wake up. That's all he says. That's all he says all the time. That is the cry of the universe. That is the music of the spheres, when you can understand harmony. When you know what is meant by the simple tones containing all of the overtones of life.

Whenever you have disagreements, when if you talk about this or that that you cannot understand clearly, every person simply contribute what you can. Your groups are very good. You really work. Many times it is such a pleasure that I listen to an Albuquerque group, because it is working. And it is wonderful, and you probably know I use them once and a while as an example for other people, so they can know: here is a group starting. They are honest. They are serious. They want to know. They will find out. Of course they will find out, because you stay with it. You will find out. Why shouldn't you find out? There is not a secret that is going to be hidden. When you pray with all your three centers, God will listen. He will tell you. He will never lead you astray because he will be there, because you then become a unite--an entity for Him that He can recognize. As long as your ordinary mind on earth, being affected by all the different manifestations with each of your centers, and there is no harmony. God has no use for you. He passes you by, because he says, "They still have to wait a little bit. Wait. After a couple of days I come back again."

When you work, the time that you are united in your work, for yourself, with all of you: your head, your hands, your heart--the three H's of you--it is like the ACC being expressed in the manifestations of the Three H's...the Three H Club. An entity of a triangle. Which has in

it the potentiality of becoming one. With the creation of a triangle, it is not a line and it is not a surface, only there are three points connected. And those three points, to the extent that they are fulfilled, to that extent will give you an entity, so that actually you will know that while it is there, God can recognize you, that is, the flag entity. That should be __?__, that should be placed on your roof. That should be the words painted on the roof: so that God is flying over it, He can recognize: "There lives a soul who needs help".

What else will you do? Study? Read ALL and Everything? Discuss, a few of you, to the extent that you can? Listen to some tapes from New York. Hold on to them, if there is something in it that helps you. Make your own tapes. Make your own vocabulary and check it. Agree with it. All of you are researchers. I understand by self observation this and this and this. ~~xxxxxx~~ I understand by Heptaparaparshinokh this and and this and this. This for me is not clear, I would like to have someone tell me what it is, because...these are definitions and they will help. Then, be finished with them. Don't keep on theorizing about them.

The food that your attitude provides--that what is needed--at the meetings that you have here is every week your experience and application of the method of work on yourself, in which you are yourself, and in which work is applied to yourself, and in which description you do not necessarily want criticism from anyone. How do they know what you are? And how do you know what they are? But you can make it. Not in a crumby form; as prepared as you can. ~~xxxxxx~~ Not just "Ha ha ha ha, ha ha ha, and a little bit of work on myself and I had such a hard time, and I tried to ...to wake up, and I couldn't do it, and that's all I have to say today". That is not work. And that is not a report. A report is:

"I put on my shoe. I sat in a chair, and there was my

shoe. And there was I. And I reached for the shoe, and I put my foot in it, and there was something in it. I had to take the shoe off. I shook it. I was aware of the movements I made. I put my foot in it again. Again my foot, I was aware. My foot moved. I was looking at my shoe. One of the laces was out of the hole. I couldn't find it. I tried my fingers--I lost myself. When I found the little lace, all of a sudden I remembered. I took my shoe off again. I began again. This time I say 'I won't lose myself. I will be there.' My hand. My hand is mine. I see it. I am aware. It moves. I see it. This, my body. This, I am. This, my body, putting on the shoes."

Is the other still running?

Yes.

How long?

Probably another hour.

Oh really? I can talk for another hour?

(Laughter)

You see what I mean. The simplicity for yourself to begin. When that is right at your hands. When you think about it, you do, and you spend then as much time as you can allow. And then when during the day, again, when it comes, you do. Don't let it go by. You will think many times you cannot do, and you must not be fooled. You must know that you can allow yourself not to work. It's important to know this because you have to have common sense about work. It is important that something in you says "No!". It is not always "Yes". It is not always possible to change the thought into the actuality of work on yourself. You may have to be engaged in other things. You may have to feed the body something else. It may have to be done because of other commitments, and for the time being you tell

God, "I'm sorry, I cannot now. I have no time. Please wait. I'll let you know when I can". Talk with your conscience. Your conscience will listen to you, and if it doesn't, you sharpen it a little bit and then it starts to listen because it wants to see how far out of tune it is. There is an in tuneness with infinity, there is an out of tuneness with this earth, and I want to find out because I am interested in that kind of a harmony.

The simple work that is ahead--the group work--people together--a few new ones. Maybe you have to explain: I mean this, I mean that. Don't contradict each other too much. Pretty soon you should have two groups: in one you talk to new people, you talk about work, you explain; in the other you talk about your efforts, together, maybe sometimes a little criticism because you know some day you will have to face it. Someday there is going to be that kind of a possibility, that who will look at you? The possibility of your own "I" looking at you, when you build up, when you create this "I" in the image of God, and then when you take it and you try. Don't you think you will have the responsibility then to live in accordance with that what is being told by the "I", because the "I" has superior knowledge of an objective kind, and that is the time that your little personality will have to submit, also, like it or not, for God's sake. For that's when the little body has to submit. When you die, there is nothing that is going to be in the way because that one now says God has called us. I don't know if it is God that calls us to death, but aside from that, I know that it has to be faced.

And so, out of this little sentence of "What is self remembering"? there comes again...a little bit of a lecture. And all the time when I talk, I try to visualize you...as a group. And perhaps you have questions, and perhaps there are no questions at all, because that what we talked

about is fundamental to all work. And for your own, you don't need any more in order to understand what is meant, and all you need for yourself is to know that you have to work, because no amount of me answering any kind of questions for you will give you the feeling that you ought to be real. When you really feel--and better even--when it becomes part of your being, then you are committed, because then it's part of your life. When you know that---know that is the road--you know then that nothing will stand in the way. You also then know that personalities can work together with one aim outside of them, and that then you find each other in an aim, and it's still a little difficult so you aim a little bit further, so that you are not affected by the little atmospheres of yourself which of course will happen time and time again. And you can't help this because that's the way you always have lived. Don't carry too much into a meeting, because there the accent is not on difficulties, the accent is on unity, on understanding what is the meaning of God in your life. Understanding what is the aim of your own existence. Understanding of the one thing: how to wake up. The understanding of what is consciousness as light, and what is conscience as peace. That's all. Really all.

And you come back to it time and time again. And you talk, and you can talk--you must talk. Even if it takes you a long time to try to define, try to put in words as much as you can, and repeat yourself if you have to. It doesn't make any difference. Ultimately, at the end of a meeting, you must know that it has been of value to you, and that with that you go home and don't go home until you know that that is true. Defy all tendencies and the wishes of sleep. But you must leave with this definite desire: that something has to be taking place while you are here. If that is in you--you will get it, and you will get it along a road with the aim. Next I go, to church, to worship God, to find Him. This hour is my Sunday

in which I consider the work of my week, and I hope that I will leave by considering it well done, but I know well enough that I need another week in order to work again and again, hundreds of times, thousand and one times, and now many times more. But ultimately, I trust. If I don't trust, life is not worth living. Either I trust myself or I trust someone else, or I trust God--whatever He means--but I have to have trust. How else can I have a guide? How else can I rely on that what is told, or that what I hear? I have to believe in that, because only on that basis will I work, and convert the energy into that what is now.

You have to convert what is now potential into that what becomes experience. The changing over of the level of my being as it is now, on to a level, a little higher, reach over, step by step. Not too much at yet. No overloading. But constantly, seriously and honestly, to wish, honestly to wish. If anything is dishonest, it has to be removed. If anyone believes you are removing, explain if you can or if you will; admit it to yourself so that there can be trust among you. So that when you come, people can rely. They know what you are worth even if you are a little theoretical, and even if you recognize that you are such a type, that you are that because you happen to be that way, and they tolerate it, because it is all right. If they...if you could accept yourself, they certainly ought to be able to accept you.

or tomorrow, we can have another meeting. You can have new people if you like. You can do whatever you like with us because I am here for you. Sorrow morning I'll have to go, but tomorrow the whole day, of all the different people who come from New York, they are at your disposal. You can talk with them. You can communicate. You can extract from them. You can give their formulations, whatever you wish. Everything is open for tomorrow. And tomorrow evening, people who come, also your group, I will

make a promise I will answer your questions where there are questions, and I will not answer them so long that there is no time for other questions. So I will improve. I will really try.

In the meantime, the next twenty four hours, remember the aim of the trip. Remember, even, why you are here. Ask yourself, "Why do I come? What have I done?" You know, these things, they belong to your conscience. They belong to a good human being. This is not just a very unusual thing that belongs to someone who is already all wise and omniscient. It belongs to ordinary people like all of us, who just eat and drink and sleep, and who have ideas, and who have to work, and I have to do this and that and all the time have to be occupied. And have to...I do not know what.

The necessity of seeing that maybe among all of this--rigueur, as well as living, there maybe some knowledge of gold, somewhere, that I can dig. I can find out, ultimately, other things. For that, you pray during the day. Or that you wake up in the morning, with that--with that on your lips. "Today. What today? God give me a good day. Give me this day or daily bread."

Wherever you want to rest tomorrow, it's all right. Here, or in town, that is all well. We'll be at Roma's place for the night. Tomorrow some of you will come up, some will go to Albuquerque. No strings attached. And only to your spiritual world.

Good night, everybody.

Transcribed by Don Lewison
Proofread and typed by
Judi Morgan